6: Sahagún M-5 (1529-1590) 1954 NU7 Astec NU7

342 643 [373] 644 722 And in the great palace, the ruler's residence, likewise was watch kept all night. Never did the fire go out. It was watched all night and made to burn with pine torches there in the residence of the ruler—at the Tlacxitlan, and the Teccalli, and the Tecpilcalli, the Quauhcalli, the Achcauhcalli, the Cuicacalli, the Cuncalli, and the residences of the lords throughout the city, and the priests' houses, and the majordomos' houses—where assembled the majordomos,—and the young men's houses which were placed in all the neighborhoods.[13] Then the youths filled the houses as they kept guard. None slept in his [own] home. The task of the youths was to go into the forest, in [373] order that watch be kept within the city; for nightly there was light and fires were burned; thus was guard maintained.

Auh in vei tecpan in tlatoca, çan no iuhquj cioual in tlapialoia, aquenman ceuja in tletl: çioual in tlapialoia, ioan tlaujloia ocotica, in vncan iician tlatoanj, ioan tlacxitlan, ioan teccali, ioã tecpilcalli, quauhcali, achcauhcali, cujcacali, ioan cuncali, in jntenetlalilian tlatoque altepetl ipan, ioan calmecac, ioan telicali in jnneçenqujxtiaia calpixque, ioan telpuchcali, in noujian tlãlxilacalpan mamanj: vncã icacaltenj in telpupuchti in tlapia, aiac ichan oncochia, intequjuh casca in telpopuchti, in quauhtla ializtli, injc tlapialoia itic altepetl injc çençioual tlaujloia tlatlatilaia, injc tlapialoia.

643 ●542 FIFTH PARAGRAPH, in which is told how the ruler was amused.

The ruler, when he beheld and knew that the common folk and vassals were very fretful, then commanded that the ball game be played, in order to animate the people and divert them. He commanded the majordomos to take out the rubber ball, and the girdles, and the leather hip guards, and the leather gloves with which the ruler's ball players were dressed and arrayed. And things were arranged on the ball court; there was sprinkling, there was sanding, there was sweeping.

INJC MACUJLLI PARRAPHO: ipan mitoa, in quenjn mellelqujxtiaia, tlatoanj.

In tlatoanj in jcnac qujttaia, ¡ujmatia cã cenca oentlamati in cujtlapilli, atlapalli macoualli: njman tlanaoatiaia, injc ollamalox, injc teellaquaoaia, injc tepaquiltiaia tlatoanj: quinnaoatiaia in calpixque, injc quioalcujaque in olli, ioan nelpiloni, ioan queçeoatl, ioan maiaoatl: injc mocencaoa injc mochichioa, in jollancaoan tlatoanj, ioan tlacencaoalo in tlachco, tlazojlilo, tlazalujlo, tlachpano:

643 525 And all which the ruler was to wager in the game —the valued capes, the duck feather capes, the costly breech clouts, the green stone lip plugs, the golden ear plugs, the green stone necklaces, the golden necklaces, the wrist bands with large, precious[14] green stones upon them, and all the precious capes and bedding—the majordomos brought out and placed in the ball court. And those who were to challenge and play ball against the ruler then matched all his costly goods. And all the poor folk placed [for] the ruler, each one, old capes like those which the vassals wore. And if they won from the ruler, then the majordomos brought out others and laid out all the costly goods which they had won of the ruler, and also they gave to the vassals all which they had won of the ruler.

ioan in jxqujch qujtlanjxoc tlatoanj, in tlaçotilmatli in nomoiujtilmatli, in tlaçomaxtlatl, in chalchiuhtenxtl, teucujtlanacochtli, chalchiuhcoxcatl, teucujtlacoxcatl, matzopextli chalchiujtl vei ipan ca, tlaçotl: ioan in ixqujch tlaçotilmatli, ioan pepechtli quioalqujxtia in calpixque, quioallalia in tlachco. Auh in ichoantin quinaxmjqujxque, in collamjxque tlatoanj: njman jq'tiamjctia, in jxqujch itlatquj tlaçotli: auh in ie ix motolinja macoualli, icceciaca contlalia tlatoanj ica iiaiaçol in iuhquj quiquetzj maçoualli. Auh intla oqujtlanque tlatoanj, njman tepatla, in calpixque quitema in ixqujch tlaçotli tlatquitl, in oquitlanjlique tlatoanj: auh in macoualti no quipaca in jxqujch oquitlanilique tlatoanj.

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13. *Tlatlatilaia*[pan]: see Antonio Montúfar: *El calpulli en la organización social de los mexicanos* (México: Instituto de Historia, 1949), p. 51, where the term *tlatlatilaili* is defined as a small barrio or street. According to Orozco y Berra, *op. cit.*, I, p. 340, "*los pueblos quedaron subdivididos en varios calpulli ó barrios, teniendo los principales cruz, cada calpulli dividido por calles ó tlatlatilli.*"

14. *Tlaçotl*: the corresponding Spanish text refers to dowry, in which case the Aztec should read dowry.